fortress at one corner for defense against bandits. The residents are not entirely Han-Chinese. Some Sinicized Lolo, former subjects of Yang T'u-szu, also live in the area. The people in the suburbs have no protection whatsoever. The Lolo bandits usually come at night to rob, kill, and take captives. People at Nan-t'ien Pa in the southeastern outskirts have suffered most. During the author's stay at Lei-po every midnight continuous shooting was heard outside the city walls which signaled the approach of Lolo bandits. The Lolo strategy is usually to organize a band of a dozen or more persons, who first hide outside the house; then they fight their way inside, killing one or two persons; afterwards, they capture all the male and female members of the family. They gag the mouths of the captives with grass, wood, or mud to prevent them from shouting. After plundering, the Lolo bandits descend the slope at Nan-t'ien Pa and flee northwestward along the Chin-sha Chiang bank.

The mountain tops surrounding Lei-po are either wild areas or Lolo territory. At Chia-chia Shih, 5 li north of Lei-po, is stationed a company of government soldiers. Further up to Chin-p'ing Shan, which is 3,000 meters above sea level, there are wild grasses and old forests with scarcely any trace of human habitation. Ma-liu Wan, a mountain valley 15 li northeast of the city, is on the main northern route to Hsi-ning on the P'ing-shan border. This area is occupied by the Li-ch'ü branch of the Lolo tribe and is not open to the Han-Chinese. During the author's inspection trip to Ma-liu Wan, the team was led by a headman-protector of the Li-ch'ü branch. As we left the eastern gate to climb up the mountain, we saw midway to the peak three rifle-carrying Lolo guarding the pass in front of the Shan-wang Miao. Had it not been for our headman-protector, who talked to them, we would not have been able to press one step forward. Shan-wang Miao is located at the top of the mountain. Behind the temple there is a mud wall with a wooden gate. Leaving the pass and going down the valley one reaches Ma-liu Wan. Three years ago Chinese troops were stationed in the temple for defense against the Lolo outside the pass, but now it has become a key frontier pass for the Lolo tribes.

Fifteen li outside Lei-po city to the west is Wu-chio, a plain between two mountain valleys, easily discerned from Lei-po. This [10] place was originally inhabited heterogeneously by Han-Chinese and Lolo, although most of the Lolo there had been Sinicized. Three years ago a column of

628 If the clan feud becomes enlarged in scope and two or
614 more clans are united in an effort to resist the common ene-
726 my, then the able-bodied fighters of the different clans would assemble and together perform a ceremony to seal the alliance. They would kill chickens and animals, toast each other with wine mixed with blood, and swear to attack the enemy and help each other to the last man.

628 At the end of the Ch'ing dynasty and the beginning of
726 the Republic period, when guns were not yet brought to Liang
[411] Shan, weapons for Lolo warfare consisted of bows and arrows, poles and sticks, leather shields, long knives, stone pellets, and others. Fighting with these arms had to be done at close quarters, [86] and so it was called hsieh-tou [armed fight]. During the fight, the participants had to wear full regalia to the
[114] field to display their military pomp. Their heads were wrapped in a turban propped up like a "hero's knot." They wore silk garments ornamented with gold. Even the horses were fitted
[492] with golden saddles and silver stirrups. All these were intended to demonstrate their wealth and power to overawe the enemy.

726 This kind of armed fighting, however, exists in name
628 only, since the Lolo are now accustomed to using shotguns
177 for hitting targets beyond 100 paces. Also the fighting between clan enemies no longer requires the display of finery; instead, they have adopted the strategy of swift surprise attack, like a clap of thunder too sudden for one to cover his ears. It merely indicates that the introduction of modern technology has changed their old strategy and created a new pattern of fighting.

562 During the old days of armed fighting, some black Lolo
728 woman would come to the field of battle in gay dresses and,
628 standing between the opposing camps, would urge the two sides to stop fighting and talk peace. This woman was usually related to both clans — for example, her maternal [sic] clan on the one side and her conjugal clan on the other. According to Lolo
[517 tradition the appearance of a woman on the field would have
762] obligated both sides to stop fighting, but if they insisted on continuing the feud, then the woman would strip herself naked by taking off her skirt and then commit suicide because of the shame. When such things happened, more kin branches and clans might become involved, the scope of the feud be enlarged, and eventually the fighting reach a stage beyond anybody's control. The importing of shotguns has changed the manner of fighting while the custom of a woman's standing between the opposing camps has all but disappeared. During his stay in

562 Liang Shan, the author learned, however, that at least in one
728 case shooting between two enemy clans came to a halt, thanks
628 to a widow's intercession. Should one of the opposite sides disregard the widow's advice, then her conjugal clan, her maternal [sic] clan, and her mother's maternal [sic] clan would unite together to attack the common enemy. Lolo tradition respects the opinion of widows. If a widow should come forward to the field, clan-feud fighting would ordinarily cease.

628 In Lolo strategy one side usually bands together and
726 makes a stealthy march without the other's knowledge to give the opponents a heavy blow. On the other hand, members of the opposite side, having contracted a feud, are also prepared for emergencies at any time. They would send someone to scout on the road and to hurry back, whenever they find anything suspicious, to relay the information to the clan which would then assemble its adults and dispatch them to resist the invasion. It has been mentioned previously that the Li-ch'ü and Pu-chi branches have been clan enemies for generations. When the author traveled in Pa-p'u, he personally witnessed a fight between these two branches. One early morning, the head of the household, Li-ch'ü Yo-ha, aroused the author from a sweet dream and said that a clan feud was being fought on the other side of the river. Immediately the author got out of bed, dressed, and rushed outside the village in the footsteps of the old black Lolo. When we reached the slope along the river bank, we saw more than a dozen persons already seated in a row and talking to each other. Among them were two of the interpreters, to whom the author complained of their failure to inform him beforehand of this very important incident. Looking down the slope, the author saw across the river more than a dozen able-bodied men with guns on their shoulders, chasing the enemy along the bank. [87] They opened fire westward at the village of Pu-chi-lai-wo, firing continuously more than a dozen shots. Then silence followed, signifying that the fighting was already at an end. As it happened, Pu-chi-lai-wo and I-lu, a village of the Li-ch'ü branch across the river, had been fighting each other repeatedly for some time. Last night,[7/1] the Pu-chi clan dispatched a band of able-bodied men to lie in ambush in the mountain behind the village of I-lu. They waited until early morning when they heard the cocks crow and then opened fire on the village with the intention of attacking it so as to kill and pillage. Lolo tradition forbids midnight attack by clan enemies, who have to wait until cockcrow before they see action. This unwritten law of the Lolo has to be obeyed by all, and violators would be subject

7/1 [Errata. Should be "The night before." — Analyst.]

628 to public condemnation or to joint attack by allied clans. So
726 early that morning, as soon as the people in the I-lu village heard the shooting, they immediately assembled their adult men to take up weapons in defense; gradually they pushed back the men of the Pu-chi clan. Thus the invaders were defeated; turning back by a narrow pass behind the mountain, they retreated toward the I-che Ho and crossed it to return to the territory of their own village. Immediately afterwards, the men of the Li-ch'ü branch crossed the river to give them chase. It was just at that moment that the author rushed to the slope to observe the fighting which had lasted for more than one hour between the able-bodied men of the two villages.

628 Fighting among the Lolo does not last very long. Usu-
727 ally after one or two persons, at most three to five, have been wounded or killed, they retreat or stop fighting temporarily. The Lolo do not emphasize killing and consider human lives precious, due probably to the sparseness of the population. When they have taken an enemy village, they do not kill any women, children, or white Lolo slaves, but carry them away as booty. Any captured black Lolo male, however, is usually
[677] killed in revenge. Even if he is not killed, he himself must seek death to show his resolute spirit. Although black Lolo nobles may be held in captivity, there is no precedent for reducing them to slavery. Captured Lolo women are kept for ransom by their own clan. All white Lolo, whether male or female, can be enslaved or sold elsewhere.

The capture of enemy clan members, slaves, and property is considered an important part of the booty. In fighting, the Lolo never occupy enemy territory but do a lot of looting, seizing all the cattle, provisions, and other mobile property they can lay hands on. All property and slaves captured from the enemy are considered their own. Usually these pillaged articles are divided equally among the victors themselves, after having deducted funeral expenses for those members of the clan killed in action and indemnities paid for losses, such as bullets, incurred during the fight.

721 Among the Lolo, the practice of plundering and kidnapping is quite common. Not only are clan enemies robbed, but also strangers. For example, Li-ch'ü Lao-mu once singlehandedly captured three escaped Han-Chinese slaves at Huang-mao Kang and seized them as his own. Lao-mu was a headman-protector of the inspection team and [88] cons idered one of the so-called law-abiding persons at Liang Shan, but he too was engaged in plundering. The fact is that under certain circumstances the Lolo tolerate the seizure of other people's

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764 treatment of the little ones who "go home" too early Such a fatal flaw as this in the great system of philosophy associated with the name of China's greatest sage will always prevent it from becoming the base of a great world religion. What children have suffered through parents holding false ideas of philosophy is simply appalling. One scarcely dares to tell all the things one has found out about child life and its sufferings in China. One has such a profound respect and even liking for the Chinese, and a great belief in their future, that one does not like to dwell too much on this, one of the blots on the character of a great people.

Sometimes the hillmen cross the Yangtse to visit friends or relatives in Yunnan and are taken ill in Chinese territory. In such a case they are terribly afraid lest they should die and be buried like the Chinese. The idea of a cold burial, without the warm, comforting blaze of the cremation fire, strikes terror into these Nosu, and they long to die at home, where wood is plentiful and a great fire is readily kindled.

713 292 726 While we were staying at Ah-Pooh's a number of people from the district around came to visit us. Among these visitors was a regular dandy, dressed in huge parti-coloured trousers. The tops of these garments were blue and the bottoms red. The wearer was a striking feature in the crowd. We found out before long that he could do other things than merely strut about in his gay trousers. He and a friend gave me a display of spear-fighting. The spears the two men used were nine yards long. There are some twelve yards long and some even longer. The two men seized the spears and then ran up and down a field as if they

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were meeting an enemy. All the time they were shouting 713
their war shouts. They attacked an imaginary enemy by 292
thrusting their spears forward and then jumped sideways or 726
into the air as if to avoid counter-thrusts. The best weapon
to parry the long spear is the funny-looking trident, which
always reminds one of Neptune and the sea. One is rather
startled to see that Mars has stolen Neptune's weapon. If
the man with the trident can beat down the spear and run
past its point he has a great advantage over his opponent
with the long, unwieldy weapon. Then the dandy and his com-
panion attacked each other, and the man with the coloured
trousers was decidedly ~~the more~~ agile and smart. The
way he jumped about, avoiding each attack, was really
clever. These young men always go barefoot, and get used
to any kind of road. They can get across rough country
barefoot as easily as the sandalled Chinese can go over well-
trodden roads.

After the spear display they gave us an example of stone- 713
throwing. Before firearms penetrated into these hills stone- 726
throwing was a regular part of their warfare. The Chinese
tell many stories of the way the Nosu, getting command of a
higher position, have beaten off a band of attacking Chinese
merely by throwing stones. The dandy's opponent went up
hill and then began pelting him with clods of earth in the same
manner as he would have done with stones if the fight had
been a real one. All these missiles the dandy turned aside
with his arm-protector or just dodged. All the young men
wear over the left forearm a protector made of ox-hide
covered with jet-black Chinese lacquer. The hide is so strong
that with it they can easily parry the cut of a sword or beat
off a stone thrown at them. As I watched the men knocking

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713 aside the missiles it struck me that I could do that. I asked
726 them to try me. Being their guest, they were loath to do so, but at last were persuaded. As the clods came to me, instead of knocking them aside I treated them as if one were fielding a cricket ball, and returned them home as quickly as one could. I fancy one of our smart wicket-keepers with a good pair of gloves on would have given these people a surprise. As it was they thought the catching of the missiles was wonderful, and stories went about that nine men at once throwing at the foreigner were unable to hit him. I am glad they never put their belief to the test.

526 While we were watching the fighters several horses were
496 brought for sale. One of the friends of Mr Long wished to buy a few horses, and we had a good bit of excitement as these horses were being tried. Just below the farmhouse of See-tieh there was a kind of race-course, oval in shape, where the young men constantly gallop their horses. These men are the most expert riders I have ever seen in China. Often they ride bareback at a tremendous pace, and often on a very hard black hide saddle. I was very much interested in the stirrup, which was a heavy wooden kind of shoe polished black. It looked almost as big and clumsy as a cowboy's stirrup. Here again I noticed that the Nosu do not follow the Chinese ways, but have a way of their own. They always ride toes in the stirrup, like Westerners, and not heels in, as do most Chinese. There is something to be said in favour of the Chinese method. The roads in West China are so rough, and there is constant danger of the horse slipping, so that heels in has some advantage over toes in. If the horse falls the rider can jump clear, and so save an awkward accident. I always rode toes in until one day my mule went down

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564 sometimes to loss of life. The Black Bloods in return for
701 their lands must put their lives and services at the disposal of the overlords, who sometimes rule them with a rod of iron. I know one Black Blood who dare not ride a horse in the district where he lives because the overlord has forbidden that privilege to Nosu of the second rank. When talking to me about the affairs in his neighbourhood the Black Blood saved his face by ascribing his not riding a horse to some other reason, but I found out the true reason why he always walked.
[231] I know it was a real deprivation, because to a Nosu a horse is almost as necessary as to an Arab of the desert.

[567] Nearly all the Earth Eyes and Black Bloods keep a number
564 of White Blood retainers, some of whom are slaves, with their
631 property, persons and family at the absolute disposal of their masters. These retainers again have portions of land assigned to them, and pay for this land in personal service. They also have to hold themselves in readiness to respond to their lord's call, and to fight for him and even lay down their
567 lives if so commanded. I visited some of the slaves' homes,
•726 and saw, hung on the wall of each house, weapons and a bag
202 of oatmeal. In the bag are also a thin copper basin and a spoon. The weapons must always be in readiness and the bag full. Whenever there is trouble or the overlord needs help in fighting the ram's horn is blown from the lord's castle or residence, and as soon as the warning sound is heard the retainer seizes his bag of oatmeal, ties it over his shoulder, takes his weapons in his hands and hastens to the sound of the ram's horn. It is astonishing how far the sound of these horns carry. In some places the aborigines who have become Christians call their companions to worship by the blowing of one of these horns. The hole is not at the end of the horn,

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but at the side. Some of the boys who blow these horns can make the sound travel a long distance.

In a very short time after the blowing of the horn at the lord's residence there is gathered together a band of men all armed and provisioned for four or five days. As most of the fighting takes place near home, or at most but two or three days' journey away, the bag of oatmeal is quite sufficient for a sudden raid or for defenec against such a raid.

In addition to military service, the retainers have to help farm the overlord's personal land, ploughing, sowing, hoeing, reaping and harvesting. They also have to provide so much firewood each year, also so many pigs, sheep and fowls for the lord's table. If the latter is a man who has many guests, then the demands for his table are many and a constant strain on his retainers. Besides the retainers who live on the land there are a certain number who are household servants or slaves, and these have to be near the lord and lady on all occasions. If their master is kind and generous, then their lot is fairly comfortable, and many of them would not have their freedom if it meant their leaving. I have known some of them refuse to be wholly free because in that case they would be liable to attack at any time with no one to defend them. The lord is supposed to take up the quarrels of his men and to fight for them if he considers their cause is just. They can appeal to him at any time, and so a quarrel between the slaves of two Earth Eyes often leads to a big quarrel between the overlords.

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Sometimes the lords will compound the duties of their retainers and slaves for a sum of money. So much will purchase their freedom from the duty of farming their lord's land, so much for supplying his fuel or his table, but I have never

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has been gathered in the drug is either openly or secretly taken into Chinese territory, where it commands a high price. The profits of this illicit trade are very large. When warned by some friends that this policy of permitting the poppy to be grown in Nosuland would certainly lead to complications with the Chinese officials, the hillmen replied that in such a case they would take the growers of the drug and hand them over to the proper authorities, to be dealt with as they should deem proper. These Nosu chiefs do not understand the trend of affairs in China, and have not seen that as long as the opium is grown in Nosuland there can be no permanent stoppage of the trade in the drug in the parts of China bordering on their land. And they do not see that if the Chinese Government is determined to stop the use of the drug, they will certainly take steps to prevent the Nosu chiefs from pursuing the policy that is being now carried out. Such a determination might give the Chinese officials the excuse to make a determined effort once for all to subdue Nosuland, and bring it under the same control as the districts which in Yunnan and Kweichow used to be entirely under the domination of the different Nosu chiefs, the Earth Eyes. There are many Chinese who long for the opening up of Nosuland for colonisation, and they would enthusiastically support any efforts to subdue the hillmen. It is to be hoped that the hillmen will be wise in time, and not, for the sake of a little money, sell the safety of their hill land.

When Ah-ku came out of her room in the stone tower she went straight to the fire, and had a good smoke with her five-feet-long pipe before she did anything else. As soon, however, as she had satisfied her gnawing craving for the minor drug, and was so restored to the condition of her usual

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complacency, she set to work planning for the comfort and amusement of her guests. She gave orders that her servants and retainers were to dress themselves up as for a fight, and to go through a mock battle, that we might have some idea of how the clans set to work when they are on the warpath and after revenge on an enemy. While the train-bands were preparing, Mr Long and I went off for a stroll down towards the lower part of the spur of the hill, where dwelt a number of Ah-ku's retainers.

By-and-by the small band of fighters came down the hill towards us. One was bearing a white flag, the standard of the company. Three swordsmen, elaborately dressed, advanced as skirmishers with the intention of drawing out the enemy. They came running down, dancing about all over the place as they came. They seemed as if they enjoyed the fun immensely. One of the skirmishers was the man who had so barbarously butchered the calf for our last night's supper.

When the whole party had reached a fairly level field, where we were standing, they all formed up ready for a charge on their imaginary enemy. Mr Long and I were supposed to be the enemy, and they charged straight at us. Long spears were levelled, tridents got into position, and the two leaders with drawn swords led the attack. All the while these manœuvres were going on they kept up a constant shout of "Ah! Ah! Ah!" When the real charge came they gave some tremendous yells and rushed forward. At the end of the first charge they retired, with an eye on the enemy, and with weapons levelled all the time. They then prepared for another similar rush. They told me that in actual fighting they pursued such tactics as these. They

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574 believe in the short, fierce rushes, accompanied with the
726 blood-curdling yells to strike terror into the hearts of the enemy. Battles are thus partly influenced by the strongest pairs of lungs.

725 There is, of course, a good deal of plot and stratagem used, or these people would never have held their own so long. Nearly every year one hears of skirmishes between Nosu raiders and the Chinese. The Northerners among the Nosu are much more given to raiding than the Southerners. A few years ago the Chinese officials got up a punitive expedition to teach the tribesmen a few things they seemed to be very slow in learning. The soldiers advanced, as Chinese troops of the regular army usually do, with plenty of munitions and stores, and with everything necessary to provide the meals of rice and vegetables, without which Chinese soldiers do not care to fight. The Nosu retired before them. One night the Chinese soldiers pitched camp in a level surrounded by some hills. Towards morning, while it was still dark, a number of Nosu drove a flock of goats in the direction of the camp of the Chinese. Between the horns of the goats small torches were tied. Urged on by the driving Nosu, the goats rushed down the hills. The few men who were with the goats yelled out all the Nosu war yells they could think of, and tried to give the impression of a great number of people rushing to the attack. The alarm was given in the camp. The soldiers roused themselves up and their officers led them out to repel the early attack.

In the meantime, by ways well known to these Nosu, their main body of fighters had made a detour, and when the Chinese troops were facing the goats and torches in the darkness these hillmen in the rear fired the camp, and then,